

which must be transmitted from father to son, and which must affect the whole tribe. As a deterrent from acts of violence it acts powerfully, and may account for the singular bloodlessness of some of the tribal fights. Few men, unless carried away by a whirlwind of fury, care to involve a tribe in the far-reaching consequences alluded to, and bad as the custom of blood feuds is, I think there can be no doubt that it acts as a curb upon the passions of these wild tribesmen. "There is blood between us and them/" is a phrase often heard.

Punishments are simple and deterrent, well suited to a simple people. When a homicide is captured he is handed over to the relatives of the slain man, who may kill him, banish him, fine him, or pardon him. In point of fact, "blood-money" is paid to the family of the deceased person, and to save his life from their vengeance a homicide frequently becomes a mendicant on the other side of the mountains till he can gain the required sum. Moslem charity responds freely to a claim for alms to wipe out a blood stain. The Ilkhani has a right to fine a homicide. "Blood for blood" is a maxim very early inculcated.

The present feud between the Magawe and the Zalaki tribes is of the first degree. It is undoubtedly a part of the truly Oriental policy of Persia to foment tribal quarrels, and keep them going, with the object of weakening the power of the clans, which, though less so than

formerly, is a standing menace to the central government.

On reaching camp after this visit I found a greater crowd than ever, and as "divers of them came from far," I tried to help them till nine o'clock, and as Aziz had returned the crowding was not so severe. He said, "You're very tired, send these people away, you've done enough." I answered that one had never done enough